

**GREAT
SATISFACTION
CONCERNING
The Death of the Earle of Strafford,**
**in a Discourse betwene a Scottisbman
and a Jesuite,**

*With a serious consideration of certaine Conclusions observed
from his last Speech upon the Scaffold.*

Follow the last Speech published, appeared to the Lord Pri-
mate of Ireland, Earle of Cleveland, Earle of Newports,
Lord Rich, &c. observing the Heads according to the paper
by himselfe left upon the Scaffold.

Scott. I pray you Sir, what is the matter, from whence come
all these people so fast?

Jes. Doeſt thou not know, every Child can tell through the
whole City, that they came from the execution of the Earle
of Strafford.

Scott. Why, is the Earle of Strafford dead?

Jes. He is beheaded upon the Scaffold at Tower-hill: he is
dead sure enough, God comfort him.

Scott. A my saule I am glad on't with all my heart, the Earle
of Strafford is dead: the best newes that ever I heard in my
life: Ile away into Scotland, I am as fast as I can, and tell my
Grannum this newes. Ile tosse my Cap for joy.

Jes. Why doe you Scottisbmen so envy the Lord Strafford?

Scott. We doe not, nor never did envy his person; but he was

one of the troublers of the 3. Kingdoms: which could never be well reconciled, and such as lie. But I pray you fir, tell me one thing. Did he dye well, and make a good end?

Jes. He made an excellent Speech, and left us a worthy patterne against we dye. *Scot.* I pray you what said he?

Jes. He first made a short Preface to the Lord Primate of Ireland, but the people made a noyle and interrupted him.

Scot. But what said he? Did he repent: and confesse his just deserved death, to be inflicted upon him, for offending God?

Jes. The first part of his Speech was, concerning his Comming to pay the last debt we owe, to *God*, according to *St. Paul* saying, we are all subject to death, *1. Cor.* 15. 22. Now he did confesse, that he came thither by the goodwill and pleasure of Almighty God, *as it is, Heb. 9. 14.*

Scot. But I pray you tell me, did he weeld up his spirit in the faith of Christ, under the hope of salvation by him, with repentance for all his sins? *Revel.* 14. 13. did he fall a sleepe in Christ? *1. Thess.* 4. 13. What was the rest of his Speech?

Jes. He spoke concerning his rising to Righteousness. There is a glorified Righteousnesse, through Christ in the world to come both perfit and inherant, *Psal.* 73. 24. And the Earle of Strafford did declare himselfe, that he was confident, by the blessing of God, to rise againe through the merits of Jesus Christ, to Righteousnesse, and life eternall.

Scot. But did he before his Death profit in true righteousness and holinesse, by meanes of those chastisements that God laid upon him: or if you will, that his finnes brought upon him in this life? Did he behold the Majesty of the Lord in the sentence of his death? *Isay.* 26. 9, 10. *Sec.* It is not a flourishing vapour that brings a man to Heaven, but I pray you proceed in his Speech.

Jes. In the 3. head, he did expresse that he did dye willingly. Now there is such a power in the Resurrectio of Christ which hath loosed the sorrowes and discontents of death, and makes a man to dye willingly, *Acts* 2. 24. And thus did he declare himselfe to be loosed from the sorrowes of death, inasmuch

Church, and by persecuting tyrannic thoughtes, & bloody warres
to force the people to obey by constraint, *Psal. 23. 1.*
1st. The 2. place, He declared himselfe to be misunderstood,
and *Isa. 54.* Law shewes, that Judges ought to keepe themselves
from false matters, and from perring to doo the innocent and
righteous. *Exod. 23. 7.* Now the Earle of Strafford conceived
himselfe to be misjudged, imputing it to the Brevour of mis-
understanding him. *Eccl. 1. 17.* I am very sorry to be so that he was
not more patient, having so many heinous crimes proved a-
gainst him, as to overthrow the right of Law by arbitrarie
power to take away mens estates by force, to proceed against
the Lord *Mountmorris* without all course of Law or Justice,
with divers other Articles proved a charge against him, alas!
that he should be so blinded to speake such a peremp-
tory word. Will he make his owne unjust proceedings con-
trary to law, to be justifiable, and condemne the sentence so
justly denounced against him: so faulty, and true? Surely hee
thought all was but in jest, or that his golden-mouthed lan-
guage would save his life, or some end he had best knowne to
himselfe, for he could not be ignorant of his just deserved
censure, according both to *Common-Law*, *Statute-Law*, and
Parliament: but indeed, every one almost held him an enemy
to all these. *1. 17.* He shewed himselfe in the 3. place To
approve of *Parliament*. There is something, saith he, I desire
to free my selfe of, and I am very confident, that I shall be
believed: I did observe to take the *Parliament* of England were
the happiest constitutions that any Kingdom or Nation ever had un-
der, and next under God, the best means to make the King and
his people happy, so farre have I been from being against *Parlia-
ment*. *Scot.* So farre, that it is as much as nothing, he thought
so, and he said so, and he knew so. David thought *Uriah* happy
in having so faire a Wife, he knew and was sensible of the de-
light that was to be found in her, but what did that make for
him? He lost his wife by David, taking notice of it: and
his life too: so what is it that the Earle of Strafford knew
how happy the *Parliament* of England were for the King and
people?

people, and upon such his knowledge to hinder, and stop them, and to labour to deprive the Land of them: using meanes to have the strife ended by warre, and blood: rather then by Parliament and peace? But I pray you sir, will you be pleased to proceed to the rest of his Speech.

1st. 6. He submitted to justice, being in his intentions Innocent. We reade, that when Stephen was stoned he kneeled downe, and cryed, *Lord lay not this sin to their charge.* Act. 7. 60. Thus the Lord of Strafford imitated holy Stephens saying, that he acquitted all the world, and heartily forgave them, pleading his intentions to be innocent. Scot. Was he, not in a trance when he pleaded Innocency, or was his wit too high to stoop to Justice? What condemned of treason by so faire a tryall? Search and see, if all Histories can parallell with it? He whose Judgement and wit is admired to pleade Innocency in so cleare a censure?

To practise with another Governour of another Country, to invade his Realme, is high Treason, although such practise be not put in use. Dyer. 248. Is it not then treason too, to tell the King, that he hath an Army in Ireland, should reduce this Kingdome to obedience, to ransom, and spoyle, and kill, such as are the Kings soldiers, or assisting the King in his warres, is high Treason. 45. Edw. 3. 25. Et. treason. 7. 21. 2. 13. Statute. 1. 1. Is it not then Treason to be the willing cause of the life of New-castle of purpose to destroy the Kingdome in a manner? To maintain the extollers or maintainers of the See of Rome? The first offence doth incurre the danger of a premunire: the second offence is high treason. 5. El. 1. D. Conce. 1. what then was the Lords Straffords fact, that do oblige them the more, compounded with *Reusantis* as follows a rate? Such as shall doe or procure any thing, *ad seditionem domini Regis, vel exercitus* shall be treason, saith Mr. Andrew Hornes booke, *Speculum Iuristariorum* so saith he, is fulfilling the Kings Sealer, &c. In a word, because many like cases of treason might happen &c. it was (by the Statute 25. Edw. 3. ch. 2.) accorded, that if any other case supposed treason, which is not in that Statute specified, doth happen, that it should be declared before the King and his Parliament, &c. These things I passe over briefly, giving but a touch of them: by which we may perceive how great those offences were, whereby the Earle of Strafford expelled out of their Families by men in Armes, his treasury against the King and Nation, against the King and People by him wrought, &c.

may appeare in his Articles. But I will not interrupt you too long, I pray you sit, will you be pleased to goe on with the rest of his Speech?

Ies. He acquiesced the King constrained so, &c. it was a great praise to the Kings of Israel, that they were mercifull Kings, 1 Kings 20:31. And this was a great comfort to the Earle of Straff. that the King was so full of pity and mercy to him, and he infinitely rejoiced therein.

Scot. It is our comfort that we have a gracious King, but let not us therefore abuse his mercy. Did the L. Strafford make the God of Heaven his salvation and pray unto him, and praise his name, for taking his humane policy, and lying vanities, if he did not, I can assure you he forooke his owne mercy and refused the true felicity, Ionah. 2:8.

Ies. He hath sought to repent. The Lord himselfe admonisheth all men every where to repent, Acts 17:30. So did this Earle, he having wished to this Kingdome all the prosperity & happinesse in the world, desired that they would repent, if they would lay their hands upon their hearts.

Scot. I thought rather that he had been extremely humbled with the sight of his sins, & said, Oh how many glorious starres shine in the Parliament, and my glory is eclipsed. I will therefore turn unto the Lord, and confesse my sins, that so I be not clouded in darkenesse in the world to come, but through my Saviour Christ may be a bright shining starre in Heaven, against the Lord have I sinned, and doe now most justly suffer, Luke 15:17. &c. But I pray you goe on.

Ies. He shewed in the place. That it was a strange way to write the beginning of Reformation, and settlement of a Kingdome in blood. The Lord denounceth a woe against them that build a Towne with blood, Habak. 2:12. And the Earle of Strafford desired the people to consider whether the Reformation of the happinesse of a Kingdome should be written in Letters of blood.

Scot. By Blood, there is meant blood-shed by inquiry, and not by the Sword of Iustice. The Blood of Zimri and Cosby was shed by Phineas, which wrought a Reformation of happinesse to the people, the wrath of God was thereby appeased, and the Plague then amongst them was stayed, Numbers, 25. and thus I hope will it now so be with us.

Ies. He did beseech that demands might rest there, which was the 30 head of his Speech. St. Paul would have every man to prove his own worke, to see whether he can rejoyce in it, Gal. 6:4. And thus would the Earle of Strafford have his death to be considered of in our Houses.

Scot. In my conceit, it concerned him to have bene more diligent to search into his owne heart. Oh of what concernment was it of to himselfe, a then dying man, to have bent his heart diligently, to have purged his owne heart, and conscience from those sins in which he had lived, and for which he was then on suffer death, Hag. 1:7, 7. I pray you hear

did he proceed after?

Ies. He prayed, that they might not call blood upon themselves, *Lord lay not this sin to their charge* saith innocent Stephen, when they stoned him. *Acts* 7. 60. And thus the Lord *Serafford* prayed, that his blood might not rise up against any one of this Land.

Scot. I am sorry to heare that he was so obstinate, that he would not acknowledge, that he was justly executed for his deserving sin, *Rom.* 6. 23. I pittie him, it is now too late to pray for him, for his condition is settled upon him, as he must abide, either to eternall joy, or perpetuall woe.

Ies. He dyed in the faith of the Church. *St Iohn* saith, writing to *Gaius* I have no greater joy then these (saith he) that into heare that my sonnes walke in verity, 3. *Iohn* 4. I professe saith the Earle of *Serafford*, that I doe dye a true and faithfull Sonne to the Church of England.

Scot. But here lies the question, did he dye a converted man, did he die a true Christian, that as one who having the sense, and feeling of his owne basenesse, and prophaneesse being a vessel to Satan, and servant to sin, did he repent, and receive of the spiritual anoynting from the Lord? Was he endowed through grace with faith, and the Holy Ghost? Did he become a person dedicated to Christ? *Rom.* 5. 6. 1. *Per.* 1. 9. *Ephes.* 1. 3.

Ies. We leave that to God; He loved the Church of England and prayed for it which was the 13 head of his Speech. Pray for the peace of Jerusalem, saith holy David, they shall prosper that love her peace be within thy walls, and prosperity within thy palaces, *Psal.* 122. 6 7. Thus the good Earle prayed, that peace & prosperity might be to the Church of England.

Scot. I wonder what Church he meant, did he mean the Popish Church, the Iesuits & their crew, which hath too much increased amongst us, or the Prelaticall Church of England, as it stands governed by Bishops, Arch. bishops, &c. Is it their Hierarchy and temporall glories and dignities, that he desires to prosper. Or doth he mean the distressed Church, which hath bin by them long subdued and kept in bondage. Doth he pray for those distressed soules, the faithfull members of *Iesus Christ* whose soules have bin filled full of the mocking of the wealthy, and the despitefulness of the proud Prelates, *Psal.* 122. 6.

Ies. He answered (such as that object that he was inclining to) that since he was 21 yeares of age he never doubted of the Religion of the Church of England.

Scot. Belike then he tooke all upon trust, what the Church did, that it seemes he believed, is not this Popery to believe so, and so because the Church believes it, and so take all upon trust? *Iesuit.* How would you have men to believe?

Scot. To believe in God, and to search and try the Scriptures, but I leave you what was the rest of the Speech?

Ies.

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17. *So he concluded his Speech.* *Text.* I pray you what was his Conclusion, was that better then the rest of his speech?

18. *In his Conclusion 1 He reconciled himselfe to God through Christ Iesus, Luke. 23, 27. 2 His hope is in heaven, Rom. 8, 2. 3 He despiseth the forgiveness of every man, Psal. 32, 1. 4 He confessed his guilt and unbelief words, and evil deeds, Iohn 1, 10. 5 He bids all earthly things farewell, Psal. 7. 6 He falls to prayer, Acts 10, 9. 7 His Faith is on God, on whom alone he trusted, Rom. 3, 28. 8 He counselleth his friends, Zuch. 6, 13. 9 He dyes patiently, Acts 27, 12, and I trust he is ascended into heaven joyfully, Ephes. 4.*

19. *Now I can assure you if this was all done heartily: he made a good Conclusion indeed, and I can tell you this indeed may give us some satisfaction to hope well of him.*

20. *Even now you condemned him for making such a speech, and do you yet like his Conclusion, as you thinke it possible, that a change could be wrought in him on such a sudden?* *Text.* Though it is not common to find such presidents, yet we find that whilst Christ, and the two Thieves did suffer even at the place of execution, not one, but both the Thieves, which were crucified with him Reviled him at the first. *Matth. 27, 44.* But by and by even at the same houre we finde one of those Thieves rebuking the other, 1. Reconciling himselfe to God, *feareth that was God* (saith he) 2. *His hope was in heaven* seeing nothing to belong to him on Earth, but present condemnation. he desires forgiveness, *denying his sinne*, we are indeed righteously here, and bid all earthly thing farewell. 6. *He falls to prayer: Lord remember me when thou shalt come thy Kingdom.* 7. By which expression he shewed that his Faith was in God, in whom alone he trusted, 8. He counselleth the Thieves. 9. *He dyeth patiently:* then Iesus said unto him, *Verily I say unto thee, to day shalt thou be with me in Paradise: Luke 23, 39.* And who knowes that if not before, yet even at this instant might the time be of his conversion; Gods mercy might be shewed upon him, even at the last gaspe.

21. *Let us leave him to Gods Triall, and judge charitably of him: for God is mercifull, if he were not, woe would be for us all.*

22. *It is good, let us be thankfull to God that he is recovered from transgressing our Church, and State Laws Doe.*

FINIS.